THE Little Review; OR, AN Inquiſition of Scandal;

Conſiſting in *Anſwers* of *Queſtions* and *Doubts*, *Remarks*, *Obſervation* and *Reflection*.

Wednesday, June 20. 1705.

THE following Caſe is reviv'd from a Letter formerly ſent; on the Subſtance of which, the Underſtanding of the preſent Affair depends, an Abridgment therefore is as follows.

A Gentleman Marries a Woman, and receives ſome Favours from a Gentleman, who, he has Information, does him the kindneſs, on Account of ſome other, and perhaps none of the beſt Favours granted by the Wife.

The Husband finding Cauſe to ſuſpect this, breaks his Mind to an intimate Friend, and he Villainouſly betrays him to the Gentleman, who enrag'd at the Suggeſtion, Arreſts and Ruins the Man; for the favour granted, was a Sum of Money lent, which was too big to be repaid; in this Broil the Wife refuſes to intercede, but takes part with the Gallant againſt her Husband.

The Letter will tell the reſt of the Story.

May 30. 1705.

Gentlemen,

ON *the* 31*ſt. of* January *laſt, I troubled you with a Letter, which was then my real Caſe; and ſince you gave me ſo Candidly your Advice, in your* Supplement *for* December, *I do preſume to intreat your Direction in my preſent Condition, which is really as follows;*

In the beginning of laſt Month, I was Arreſted by the Gentleman, and gave in Bail; which was one, who, on account of his own Misfortunes, was oblig'd to go off, as I was fore'd to do, ſoon after, on this account. It was wholly in my Wife's Power to have prevented my Ruin, but ſhe would not be intreated by any Arguments. Since which, a Relation of hers is dead, and not bearing of our diſtractions, has left us a conſiderable Sum: Since which (but not before) my Wife has endeavoured to reconcile Matters, and has got a Releaſe of my ſaid Debt. Now this being in every Circumſtance true, I intreat your ſpeedy Anſwer to theſe Queries.

1. Whether I may not juſtly take the Money without letting my Wife have the leaſt Benefit.
2. Whether I may, with a ſafe Conſcience, apply it to my own particular uſe, or leave it ſettled for the Benefit of our two Children; or,

3. Whether I ought (the Caſe conſider'd) to ſet up my Trade again; and endeavour to live with her, ſhe making all the Promiſes poſſible, of endeavouring my Content and Happineſs.

Herein you will moſt intirely oblige
Your moſt humble
and devoted Servant,
J—— M—g—n.

The Society allow, That in ſtrict Juſtice, this injur'd Perſon has a right abſolutely to diſpoſe of all that falls to him in right of Marriage, tho' it be by the Friends of that Woman.

They allow alſo, That by her diſhoneſty, and at laſt unkindneſs, ſhe has forfeited all right to his Care of her.

But ſome ſerious Conſiderations encline 'em to give their Opinions the other way.

1. If a Woman Elope, turn Whore, and abandon the Husband, yet the Law will allow her a Portion of the Eſtate, that ſhe may not be ſtarv'd; and eſpecially if an Eſtate comes by her, the Courts will, in all ſuch Caſes, allow her the more; ſo that in this Caſe, tho' your Wife has ill Treated you, yet as this Eſtate comes by her Relations, and runs in the Channel of her Line, it would be Cruelty, and meer Revenge, wholly to exclude her from the Advantage.

On the other hand the Letter mentions two Children by her, which without doubt, the Laws of God, Nature, and this Nation Concur in obliging you to take Care of; and as the Friend who left it you, had he known of your diſtractions, as you ſay he did not, would Certainly have ſettled it ſo; Conſcience will diſcover to you that what he would certainly have done, had he known it, you ought in ſome Meaſure to regulate your ſelf by. Now it is not done, and the Children have a Right to it, tho' the Perſon unhappily not knowing the Caſe, did not ſee the neceſſity of ſecuring it to them.

At laſt you ſay your Wife Repeats her aſſurances of her Future amendment, and of contributing all that is in her Power, to your future Content, and has teſtified her ſincerity by procuring your Releaſe from the former Debt.

How can you refuſe a Repenting, Returning Relation, and if you believe her ſincere, you would be Cruel to ſtand out. Wherefore the Society would prompt you to lay a double Obligation upon her, by a Generous Frank Forgetting it all, at leaſt ſince you do not downright pretend to prove any thing of Fact upon her: If this Generoſity will not for ever bind her to you in Love and Gratitude, you will be excuſed, and ſhe will paſs with all honeſt People for one of the worſt of Women ——

Gentlemen,

IT would be ſome ſatisfaction to ſeveral of the Friends of your Author, to know what he writes, or at leaſt what he does not write, that they may not be abuſed, and lay out their Money for nothing; particularly this is meant of a Book cry'd about, call'd Advice to the Ladies, *by the* Author of the True-born Engliſhman; *and which among a Multitude of other things is cry'd about in your Name ——— Your Anſwer to this is deſired with ſpeed, both to do your ſelf Juſtice, and alſo your Friends.*

The Author of this has born the Inſults of the Mob Printers, Pirates and Hawkers, crying his Name about Street too in every Ballad, and has hitherto not thought it worth his while to ſhow any reſentment, tho' at the ſame time he owns the abuſe to be groſs enough.

To publiſh to the World, when any Scoundrel Paper is cry'd about Street, that 'tis not written by *D.D.F.* but that the Hawkers abuſe him, would be to Banter himſelf, and Impoſe upon his Friends; ſince he thinks the Similitude between the *Brats* and the *Fathers* will, generally ſpeaking, clear him of the Scandal; but that his Friends may, as little as poſſible, be impos'd upon, he aſſures them in general, that he writes nothing but what he publickly owns, ſhows his Face to, and profeſſes to be his. That nothing that has been cry'd about Streets was ever wrote by him, excepting what the Pirate Printers of the Town, a ſort of Pickpockets, worſe than thoſe that go to Gaol for it, Reprint out of larger Pieces, and in Fragments and Corrupt Copies, cry about ſtreets.

However, the Author deſires Mr. *J—— H——* the Printer and Proprietor of the ——— or not to think himſelf concern'd in this Reflection; for that he owns he does not Pirate in this Mechanick Manner, but when he finds an Author in Trouble, and unable to help himſelf; then like a thorough pac'd ——— *Printer*, he makes a whole Prize of him at once, and Prints his Works altogether; ſo getting Money out of other Folks Pockets, much about as honeſtly as others do on the High Way, and then Juſtifies it

it by an old Statute Law, *that if he could but find it, would say*, An Author has no Right to his own Copy, because he was not Apprentice to a *Printer*.

THe Society had this Question several times Repeated, and some Gentlemen desired to give their Opinions, before it was directly Answered.

If those Gentlemen think fit to Communicate their thoughts in this Case, we shall be very glad of their Opinion, as in all others of like difficulty,

June 8. 1705.

SIR,

IN your Review *of the 1st of* May *last, you promised I should have an Answer to the Letter I sent you the 25th of* April, *about the Person that would maintain, That who did not believe that God and Nature was all one, is an Atheist. I am told he persists in it. Pray let me have your Opinion by your next* Little Review, *and you will oblige*

SIR,

Your humble Servant,

P. Knox.

To determine this Question as it really is, seems not so difficult, as to determine it in the Meaning of the Enquirer; and to that end it may be necessary to distinguish here, what is meant by the Term *Nature*, which I have seen divided into Nature Natured, and Nature Naturing.

As to the first, which among many other Constructions, may be defin'd, the Constitnent of Rational Life, or in plainer *English*, the Natural Powers of the Creatures: To call these God, and to Argue the sameness of the Divine Being with this, is most horridly Impious, Blasphemous and Prophane, because it is a Creature it self: And as an ingenious hand in this Case suggests, has its Original discover'd in its Name, implying something *Natum* or Born, and consequently Created.

The Text in like Case says, *God the Son took our Nature upon him*, but if this Nature was God, then the Scripture is Nonsence, for to say he took himself upon himself, is nothing at all, is Inconsistence and Impropriety.

But as a demonstration is above all Argument; the Propensity of this Nature to Evil, is a determination of this Question, since all that is so is inconsistent with the Notion of a Divine Being, and contradicts the System propos'd so directly, as nothing can remain to say on that Head.

But if these Gentlemen mean *Nature Naturing*, which I take to be Infinite Power Creating, and Providence Performing the daily Operations, which the Influence of the first Creating Command, Continues to produce in the World. This I allow in some degree will come under their Term, for as there is no Parts of an Infinite Indivisible Being, so all that Secret, and Invisible Power, that Agitates the Great Wheel of Causes and Consequences is really the same Being; which, call it what you will, is Infinite in Power, Eternal in Duration, and whatsoe'er is so, is God, let Men call it by what uncouth and doubtful Terms they please.

If this Solution does not reach the Case, the Querists are desired farther to explain themselves.

Mr. Review,

HAving always had a deference to your Judgment of Things, I must desire your Opinion to the following Query.

Whether Catts can see in a Place absolutely dark; which that they should, seems to be contradictory to Sence and Reason; for I think 'tis impossible for a Catt or any other Creature, to see in a Dark Place, into which there is not the least admission of Light. Light, as I take it, being the Instrument or Medium *of Vision. An Important Wager depends upon your Solution of the* Query, *which be so kind as to let us have in one of your* Reviews *next Week, which will extreamly oblige*

SIR,

Your humble Servant,

G. L.

In this Case the Querist being mistaken in the Matter of Fact, has Created the Contradiction you intimate; for 'tis agreed on by all Philosophers, there is no such thing as absolute Darkness, and consequently no such an Action as seeing in it; but 'tis a vulgar Error, and the word Darkness only Comparative to that greater degree of Light that we require, and the reason why Catts require less, is, because the Texture of their Eyes being more United, it contracts the Object with greater ease. They may almost allow this seeing in the Dark, who Affirm (and can Maintain) that all Colours are in the Eyes, not the Object, for Colour (which is the Superficies of Bodies) being

being the only thing to be seen, and they having that, in it self: does not seem to want Light to make visible. But this Opinion is not strong.

THE Reader is desired to excuse an unusual Error in the last *Review*, that the last Answer refers to a Letter which is not yet Printed; and the last Letter refers to an Answer not yet Printed, and our next shall incert 'em both in their Order; also the Verse, *p.* 1. *c.* 2. shou'd be thus Printed,

Ike Fiery Cyclops's Sulph'rous Fumes Create.

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